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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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THE IROQUOIS MARTYR.

Extract from a tale published in the Atlantic Souvenir.

The wild procession moved on to the green, a place appropriated in every Indian village to councils and sports. The Indians formed a circle around an oak tree—the ancients were seated—the young men stood respectfully without the circle. Talasco arose, and drawing from his bosom a roll, he cut a cord that bound it, and threw it on the ground—"Brothers and sons," he said, "behold the scalps of the Christian Utawas! their bodies are moul dering on the sands of St Louis—thus perish all the enemies of the Iroquois. Brothers, behold my child—the last of the house of Talasco. I have uprooted her from the strange soil where our enemies had planted her; she shall be reset in the warmest valley of the Iroquois, if she marries the young chief Allewemi and abjures that sign," and he touched with the point of his knife the crucifix that hung at Francoise's neck. He paused for a moment, Francoise did not raise her eyes, and he added, in a voice of thunder, "Hear me child, if thou dost not again link thyself in the chain of thy people—if thou dost not abjure that badge of thy slavery to the Christian dogs, I will sacrifice thee—as I swore before I went forth to battle; I will sacrifice thee to the God Areonski—Life and death are before thee—speak"

Francoise calmly arose, and sinking on her knees, she raised her eyes to Heaven, pressed the crucifix to her lips, and made the sign of the cross on her forehead. Talasco's giant frame shook like a trembling child while he looked at her—for one brief moment the flood of natural affection rolled over his fierce passions, and he uttered a piercing cry as if a life-cord were severed, but after one moment of agony, the sight of which made the old men's heads to shake, and young eyes to overflow with tears, he brandished his knife, and commanded the youths to prepare the funeral pile. A murmur arose among the old men.

"Nay Talasco," said one of them, "the tender sapling should not be so hastily condemned to the fire. Wait till the morning's sun—suffer thy child to be conducted to Genanhatenna's hut—the call of the mother bird may bring the wanderer back to the nest."

Francoise turned impetuously towards her father, and clasping her hands, she exclaimed, "Oh do not—do not send me to my mother—this only mercy I ask of you—I can bear any other torture—pierce me with those knives on which the blood of my husband is scarcely dry—consume me with your fires—I will not shrink from any torment—a Christian martyr can

endure as firmly as the proudest captive of your tribe."

"Ha!" exclaimed the old man, exultingly, "the pure blood of the Iroquois runs in her veins—prepare the pile—the shadows of this night shall cover her ashes."

A child of faith—a martyr does not perish without the ministry of celestial spirits. The expression of despair vanished from Francoise's face. A supernatural joy beamed from her eyes, which were cast upward—her spirit seemed eager to spring from its prison house—she mounted the pile most cheerfully, and standing erect and undaunted, "happy am I," she exclaimed, "thus permitted to die in my own country and by the hand of my kindred, after the example of my Saviour, who was nailed to the cross by his own people." She then pressed the crucifix to her lips, and signed to her executioners to put fire to the pile. They stood motionless with the firebrands in their hands. Francoise appeared to be a voluntary sacrifice, not a victim.

Her father was maddened by her victorious constancy. He leaped upon the pile, and tearing the crucifix from her hands, he drew his knife from his girdle, and made an incision on her breast in the form of a cross—"Behold!" he said, "the sign thou lovest—the sign of thy league with thy father's enemies—the sign that made thee deaf to the voice of thy kindred."

"Thank thee, my father!" replied Francoise, with a triumphant smile; "I might have lost the cross thou hast taken from me, but this which thou hast given me, I shall bear even after death."

The pile was fired—the flames curled upwards; and the IROQUOIS MARTYR perished.

"Be much with God in secret, so shall God be with thee in public."

MEIKLE.

PALESTINE MISSION.

The spirit of St. Paul revived.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."—Acts xx. 22—25.

EXTRACT FROM THE JOURNAL OF MR. KING.—*Nov.* 13, 1824.

Left Batroon early in the morning, and after a fatiguing ride of fifteen hours, arrived at Beyroot, where we intend to remain a few days with our missionary brethren, and then, if the Lord will, to go up to Jerusalem to spend the winter.

This will be my third and probably my last visit to the holy city. What awaits me there I know not. I have some reason, however, to anticipate a winter of anxiety and trial. There are many adversaries leagued against us, who will not be likely to rest, so long as they see us in the field.

"The lowering battle forms
Its terrible array,
Like clashing clouds in mountain storms,
That thunder on their way."

Flesh and blood, principalities and powers, rulers of the darkness of this world, and spiritual wickedness in high places, are united to oppose us. But though the conflict may be severe, it is not dubious. He, under whose banner we have enlisted, is sure to conquer. The God of armies has, we trust, called us to the contest, and, in his might

alone, do we hope for victory. By his aid one can chase a thousand, and two put ten thousand to flight.

If the Lord be for us, who can be against us. That we may all fight the good fight, keep the faith, and finally obtain the crown of righteousness, which the Lord the righteous Judge shall give unto all them that love his appearing, is the sincere desire and prayer of

Yours affectionately in the Gospel,

J. KING.

CORRESPOEDENCE OF THE MISSIONARY SCHWARTZ.

[CONCLUDED.]

But Mr. M. Campbell says, that the Christians are profligate to a proverb.

If Mr. M Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy?

Nay, Government was obliged to send an order, that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

It is asserted, that the inhabitants of the country would suffer by missionaries.

If the missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

When Sir Archibald Campbell was Governor, and Mr. M. Campbell his private Secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course, all cultivation ceased. In the month of June, the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word, that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them, that he, at my intercession, would shew kindness to them. I did so. All immediately returned, and first of all, the Kaller, (or, as they are commonly called, Collaries) believed my word, so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—As you have shewed kindness to us, you shall not have reason to repent of it; we intend to work night and day, to shew our regard for you.

Sir Archibald Campbell was happy when he heard it; and he had the satisfaction of having a better crop than the preceding year.

As there was hardly any administration of justice, I begged and intreated the Rajah to establish justice in his country. "Well," said he, "let me know wherein my people are oppressed!" I did so. He immediately consented to my proposal, and told his manager, that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the highest bidder.

When the Honorable Company took possession of the country, during the war, the plan for introducing justice

was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

During the assumption, Government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been much neglected, so that the water courses had not been cleansed for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse these water-courses. The gentleman consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting one hundred thousand collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

No inhabitant has suffered by Christians, none has complained of it. On the contrary, one of the richest inhabitants said to me, "Sir, if you send a person to us, send one who has learned all your Ten Commandments." For he, and many hundred inhabitants had been present, when I explained the Christian doctrine to Heathens and Christians.

The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah, at an exorbitant interest, and then are permitted to collect their money and interest, in an appointed district. It is needless to mention the consequences. When the Collaries committed great outrages, in their plundering expedition, Seapoys were sent out to adjust matters; but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore, and Tondaman's, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.

At last some of the thievish Collaries desired to be instructed. I said, "I am obliged to instruct you, but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptised them. Having baptised them, I exhorted them to steal no more, but to work industriously. After that, I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure, that their fields were excellently cultivated. "Now," said I, "one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly.

The only complaint against those Christian Collaries was, that they refused to go upon plundering expeditions, as they had done before.

Now I am well aware, that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit the folly.

I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here.

One thing, however, I affirm before God and man, that if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefitted by it.

If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but

to reject them entirely is not right, and discourageth.

The glorious God and our blessed Redeemer, has commanded his Apostles to preach the Gospel to all nations.

The knowledge of God, his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind, than by instructing them well. To hope that the Heathen will live a good life, without the knowledge of God, is a chimera

The praise bestowed on the heathens of this country, by many of our historians, is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables

I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel. Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

These observations I beg leave to lay before the Honorable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands.

I am, sincerely, Rev. and dear Sir, your affectionate brother, and humble Servant,

C. F. SCHWARTZ.

In the Calcutta papers of July 8, there is a deposition of a Seapoy, who was taken prisoner by the Burmese and carried to Ava, at the end of which we remark this statement, "Mrs. Judson, the American missionary's wife, was permitted to remain at Ava, in her dwelling house, unmolested, but her husband was in prison in irons; she was allowed to visit him every two or three days, and daily to send him food."

The Philadelphian.

From the Boston Recorder & Telegraph.

EMIGRANTS' CHURCH ORGANIZED.

Last Wednesday evening, in Park-street Meetinghouse, a church, consisting of persons of colour about to sail from this port for the Colony at Liberia, was publicly received into the fellowship of other churches.

An Ecclesiastical Council had been held at a previous hour, who, after hearing and approving the Articles of Faith and Covenant which had been adopted by the persons desirous of being embodied in the Church, proceeded to organize such of them as were furnished with certificates of dismission and recommendation, into a distinct body. Their names are as follows:

John Sulmar Nubia, Newport Gardner, Robert Wainwood, Eusebia Wainwood, Phillis Fitch, Harriet Moett, Diana Harris, and Mary Anna.

Five others, though not provided with letters, furnished satisfactory evidence to the Council that they were members in good standing of the church of Christ, and they were cordially received into communion by the new church, viz. Wm. Thomas, John Chavers, Sarah Chavers, Andrew Harris, and Curta De Wolf.

The exercises of the evening were introduced by Rev. Dr. Jenks, Moderator of the Council, in a brief statement of the object of the meeting. Rev. Mr. Wisner, Scribe, then read the proceedings of the Council; prayer was offered by Rev. Dr. Jenks; and a Sermon preached by Rev. S. E. Dwight, from Psalm 68: 31—*Ethiopia shall soon stretch out her hands unto God.* It having been remarked that the infant church, since its formation by the Coun-

cil, had made an unanimous choice of Newport Gardner and John Sulmar Nubia for Deacons, the fellowship of the churches was expressed to it, through them, by Rev. Mr. Edwards. Concluding prayer, which was also the consecrating prayer in reference to the Deacons, by Rev. Mr. Green. The services were closed by singing an anthem, composed by Dea. Gardner, one of the emigrants, and by him set to the following words of his own selection and adaptation:

"The word that came to Jeremiah from the Lord, saying, Write thou all the words that I have spoken unto thee, in a book. For lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Therefore, fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel, for lo! I will save thee from afar, and thy seed from their captivity, and Jacob shall return, and shall be in rest and quiet, and none shall make him afraid. Amen. Hear the words of the Lord. O ye African race, hear the words of promise. But it is not meet to take the children's bread and to cast it to dogs: Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table. O African, trust in the Lord. Amen. Hallelujah. Praise the Lord, praise ye the Lord. Hallelujah, Amen."

All the exercises were apropriate and highly interesting to a crowded audience. Collection $188. 27.

The 13 individuals above mentioned, with about thirty other coloured people—also Rev Calvin Holton, a Baptist missionary, and Dr. Ebenezer Hunt—are expected to sail from this port, on Monday next, in the brig Vine, belonging to Messrs. Ropes, Read & Co. to join the Colony at Liberia. Rev. Mr. Sessions, Agent of the American Colonization Society, will accompany the expedition, and return in the same vessel.

RE-ASSEMBLAGE OF THE JEWS.

The following letter has been addressed to the Editor of the *Paris Journal des Debats*, by the Grand Rabbi, De Cologna, relative to the proclamation of the new self-constituted Judge and Regenerator of Israel, Mr. Noah, of New York, calling upon his Jewish brethren, throughout the world, to assemble under his standard at the intended city of refuge, Ararat, in Grand Island, and imposing upon such as do not choose, or are not able to obey his call, a certain annual tribute per head for leave of absence:— *N. Gaz.*

To the Editor.

SIR—The wisdom and love of truth which distinguish your Journal, and the well merited reputation it enjoys in France and in foreign countries, induce me to hope that your politeness will grant me a place in your next number for some observations which I address to the public in interests of reason and truth.

The French and English papers have lately announced the singular project of a Mr Noah, who calls himself the founder of the city Ararat, in the United States of North America—Certainly if Mr Noah was, as he is supposed to be, the proprietor or occupier of a great extent of uncultivated land, and confined himself to the engagement of men without fortunes to run the risk of colonizing with him, promising them at the same time mountains of gold, nobody would think of disputing his right to follow the fashion of sending forth projects: but Mr. Noah aspires to play a much more elevated character. He dreams of a heavenly mission; he talks prophetically; he styles himself a Judge over Israel; he gives orders to all the Israelites in the world; he levies a tax upon all Hebrew heads. In his exul-

tation he even goes so far as to make the central Jewish consistory of France his Charge d' Affaires, and he honors the President of this body with the noble rank of "Commissioner of Emigration" The whole is excellent; but two trifles are wanting; 1st the well authenticated proof of the mission and authority of Mr. Noah. 2dly. the prophetic text which points out a marsh in North America as the spot for re-assembling the scattered remains of Israel.

To speak seriously, it is right at once to inform Mr Noah, that the venerable Messrs Hirschell and Meldola, Chief Rabbis at London and myself thank him, but positively refuse the appointments he has been pleased to confer upon us. We declare that according to our dogmas, God alone knows the epoch of the Israelitish restoration, that He alone will make it known to the whole universe by signs entirely unequivocal, and that every attempt on our part to reassemble with any political-national design is forbidden, as an act of high treason against the Divine Majesty. Mr. Noah has doubtless forgotten that the Israelites, faithful to the principles of their belief, are too much attached to the countries where they dwell, and devoted to the governments under which they enjoy liberty and protection, not to treat as a mere jest the chimerical consulate of a pseudo restorer.

As, however, justice requires some consideration to the absent, we should be sorry to refuse him the title of a visionary of good intentions.

Accept, Mr. Editor, the assurance of the distinguished and respectful sentiments with which I remain your most humble servant,

The Grand Rabbi DE COLOGNA.

WAR IN THE EAST INDIES.

Late accounts from the Dutch possessions in the island of Java (East Indies) represent the whole country to be in a distressed state of warfare —Natives against natives, and also making war with the Dutch settlements At Batavia all the male population were constantly under arms from apprehensions of an attack upon that place. The regular troops had been much reduced in number by sickness and the service, and a fearful state of affairs existed in all the European settlements. At Samarang, in an attack upon a large body of natives who were approaching that place, about 30 young men, most of them agents of Scotch and English Merchants, who went out on horseback for that purpose, were surrounded and nearly all cut off. *Tren. Fed.*

Emigration.—About one hundred people of colour are preparing to sail from Boston to Liberia, under the patronage or at the instigation of the Colonization Society One of them is a man of about 70 years of age, who had resided many years at Newport, R I. Several others belonged to the same place, where they gained a comfortable subsistence be industry, and were respected for their correct deportment. *Boston Courier.*

A Phenomenon —Some Kidney Beans found in Herculaneum, have been planted and grew. They have remained in a state of preservation, it would seem, nearly eighteen hundred years, having lost none of their vegetative powers in that time. *Tren. Fed.*

Died, in Worcester (Mass.) gaol, Mr. Thomas Knowles, a *poor debtor* aged 82 He cited his creditor, a *female*, to appear a few days since, when it was expected he would take the poor debtor's oath; but from previous sickness and confinement operating on old age, his mind was so disordered that the oath could not be administered. *N. Gaz.*

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, FEBRUARY 1, 1826.

FOR THE LUMINARY.

Review of an "Introductory Address on independence of intellect. By CHARLES CALDWELL, *M D. Professor of Institutes of Medicine and Clinical Practice in Transylvania University. Lexington. Printed at the office of the Kentucky Whig.* 1825."

[CONTINUED]

Having attempted to point out the nature and importance of knowledge, the Professor proceeds to an examination of the causes which have "shackled the human intellect in the pursuit of knowledge."

"Next to the intrinsic difficulty of the pursuit, arising out of the limited capacity of man and the extent and intricacy of the system of nature, the most formidable obstacle to the attainment of knowledge, is presented by the *dependent and shackled condition of the human intellect*—a condition, which not only enfeebles its energy in action, but detracts not a little from its disposition to act."

In an enumeration of these obstacles —he mentions *the prejudices of education, the influences and authority of great names, the operation of fashion*, as applied to letters, *political despotism and the despotism of the church.*

There is great want of appositeness, and even of consistency, in the remarks made upon the first of these heads.

Though the *prejudices of education* are announced as the topic, yet his strictures are principally made on the evils—the inevitable evils incident to education. And he traces these *evils*, which at the out-set he condemns, to his magnus Appollo—nature. Yet still he exhorts the student, to *follow nature*, that he may escape these evils.—Compare for example the following extracts.

"By a recognized and immutable law of his nature, cultivated man is necessarily the creature of the circumstances that surround him. By them, as instruments in the hand of Heaven, he is fashioned into the being which he ultimately becomes. Nor, while placed in the midst of them, does he possess the power to resist their action. The general sweep of the combined influences, moral and physical, social and political, philosophical and literary, of the period and country in which he lives, he can no more resist *intellectually*, than he could *corporeally*, if thrown on its surface, the surge of the ocean when driven by a tempest."

"For the certain achievement of intellectual freedom, the rule of action is simple and plain—so simple that no one can mistake it—so plain that, literally, he who runs may read. It is comprised in two words, "*Follow nature.*" *

"* By *nature*, the author would be understood to mean, that infinitely wise and beautiful scheme of things, which the Deity has established for the maintenance and government of the universe, in which *he* himself constitutes the *first* and presiding *power*, and a competent knowledge of which can be acquired only by carefully studying the works of creation both material and spiritual.

"This scheme, which is often denominated the *reason and nature of things*, is intended by its divine author to be, in all cases, the ultimate tribunal of truth, from whose decision there can be no appeal."

Here "the sweep of the conbined influences, moral and physical, social and political, philosophical and literary—IS IRRESISTIBLE; this sweep is so *general* that it means at least, as much as the *term nature*, and if it means any

thing refers to *nature** But this sweep of nature, is evil, though it be in consequence of a *recognized and immutable law;* because it makes man the *creature of circumstances;*" that is, subjects him to the prejudices of education—yet, as the latter paragraph discovers, we are directed to FOLLOW NATURE, as the rule and the authoress of intellectual freedom. This we think, if not a contradiction, may at lest be esteemed, in dialectics, *equivocal generation.* It is in vain he swaggers through several pages of pompous declamation, in order to establish his first position. It is true no wise man will deny that many abuses have found their way into every system of education. Every freeman must exult in personal and moral liberty—and we all allow that the *prejudices of education,* properly so called, are unfriendly alike to solid knowledge and true piety. But what are these prejudices? Are they the divinely appointed institutions of Christianity—restraining the crimes and lusts of men? are they the impression on the opening mind, of divine truth, before it has power either to resist inborn evil, or to pursue the unknown paths of heavenly wisdom? We very much question whether a belief in God's direct government of the world, in the holy trinity, the existence of mystery, the ministry of angels—are not esteemed, *prejudices of education,* quite as much as alchymy, the application of mechanical philosophy to Medical Science, humoralism, vitalism, or unequivocal generation.

But of these we shall speak hereafter. Leaving without farther notice the other particulars we pass to that which closes the Series

"But the most iron despotism and unrelenting tyranny—that which throws the heaviest fetters on the human intellect, and makes the deadliest invasion of its freedom and independence, is the despotism of the church That is the tyranny which sinks deepest into the soul, paralyses its very essence, and most appallingly blights and withers its powers.

"It is to be distinctly understood that nothing disrespectful to religion in the abstract is here meant The denunciation is against its *corruption* and *abuses.* Nor is any allusion made or intended to any particular sect or individual. The author arraigns alike all abuses of religion that tend to narrow, enfeeble, or in any way deteriorate the human intellect."

"Tros Tyriusque mihi nullo discrimine agetur."

There is a generous moral courage, and a manly, tho' modest independence in the assertion of opinion, which gives a lustre almost to error itself.—When with ingenuous freedom, a writer avows his principles, clearly defines their character, and designates their object—though we condemn his system, we may admire the spirit in which it is announced We know *what* he is, and *where* he is—and how we may ever find him situated, in our efforts to reclaim him. But alas, how far from this is the spirit of the production which we are now reviewing.

The despotism of the church is assailed. We ask what church? We all feel that some ages have been stained with holy blood shed by a barbarous and unsanctified community calling itself the church. Was it this? No! Is it the Reformed Church as brought out purged from Papal corruption? No! Then what church? The Jewish? No! But the church universal.

"Let me not be understood as confining my views exclusively to the *christian*

* The crowd of epithets in this *sweep,* viz. moral and physical, social, political, &c. &c make nature as full a term as he defines it in the 42d page. If nature be not intended, what is? This gives her *six sides,* and we know not where a seventh can be found, unless like the waggish sailor, numbering the sides of a sightless acquaintance, we add her BLIND side.

church, but as embracing within them the church universal—as comprehending that entire corps of the privileged and the consecrated, whose high vocation is to act as internuncii between man and his Creator, expounding and inculcating the duties of the former, and interpreting the pleasure and unfolding the august dispensations of the latter."

Now what is the *church* universal? Will he include in the term church the orgies of Eleusis, the abominations of Egypt, Babylon, and Rome—and the innumerable rites, and corruptions of heathen superstitution and idolatry? Will he rank the priests of Baccus, and of Molock, and the Haruspices of the Pantheon, the Magi of the East, and the Druids of the West, and Eslam led by the false Prophet of Mecca—with the Prophets of God, with the Apostles of Jesus Christ, and the ministry of reconciliation? This, if any thing, is the purport of the passage just quoted. "They are all internuncii between God and man—expounding and inculcating the duties of the former, interpreting the pleasure, and unfolding the august dispensations of the latter."

But we pass to the examination of what he calls "the abuses of religion." "They are of a two-fold character, the *arbitary inculcation of false doctrines*—and a prohibition to investigate truth."

"As an instance of the first sufficiently memorable, may be cited, the belief in a *plurality* of Gods, instead of *one God* performing by the exquisite organization of the universe *a plurality* of functions."

"No defence is here intended of the doctrine of *unitarianism*, as usually interpreted. The allusion is to the *unity* of God as opposed to the *polytheism* of the ancients, and of many nations of the modern world."

We should never have imagined that he thought of any thing else, than the doctrine of the Trinity, and a defence of the Unitarian Scheme, had he not told us so in a note. If not what can be the meaning of the next sentence: "*This opinion enforced on the human intellect by the weight of what is announced as divine authority* &c. &c." We ask, who announces a plurality of Gods on what professes to be *divine authority*? Orthodox christians announce a trinity in unity in the Godhead—upon divine authority—and the unitarians charge them with believing in a *plurality of Gods*. It is very singular, if the author refers to the polytheism of the heathen nations, that he should think it necessary to guard a Medical Class in the heart of the North American continent, against the influence on *their* minds of a system, so remote, so unpracticed and abhored in our country, and in itself so absurd!

In the next page, however, in giving "examples" of the "false doctrines inculcated by the church," he leaves no room to doubt his rejection of several important and very palpable truths of the sacred scriptures.

"By representing many of the great phenomena of the universe as proceeding immediately from the agency of a God, it prevents it from studying nature as she is, and from regarding her as a system of physical cause and effect, every thing being the result of secondary agency, except the primitive impulse to motion, impressed by the touch of the omnipotent constructor and allwise director of the mighty machine.

"Examples of opinion to this effect might be abundantly cited. Thus, according to certain theological superstitions, deeply radicated in the human intellect, lightning and thunder are the fiery indignation and the threatening voice of an offended Deity, and must not be made subjects of philosophical research; the appearance of comets and eclipses are manifestations of divine displeasure, and must be met by prayers and propitiatory offerings, instead of observation and rational inquiry; and the same thing is true of droughts, hurricanes, inundations, famine, pestilence, and various other evils both physical and moral."

Here there is a direct denial of the providence of God—"*every thing* is the result of secondary agency, except the primitive impulse to motion," and "droughts, hurricanes, INUNDATIONS, famine, *pestilence*, &c. &c."—"are not manifestations of divine displeasure," nor are under the direct divine control.

Second causes, as they are commonly called, require the direct agency of God, as much as did the *first impulse*. For at every *successive* moment that impulse is renewed by the same hand which first impressed it, else the universe would cease to operate and even cease to be. For what are second causes? Either they are capable of the work of creation and constant preservation, or they are not? *If they are not*, God must directly, and perpetually carry on this work himself—for that there is a constant creation of new being, as well as preservation of what is already created, none can deny. But the professor says God only gave the first impulse. Then *second causes, are capable of acts of preservation and new-creation*; and do perform them at every moment. "This is absurd—this is atheism."

"Could chance—
Find place in his dominion, or dispose
One lawless particle to thwart his plan;
Then God might be surprised, and unforseen
Contingence might alarm him, and disturb
The smoothe and equal course of his affairs.
This truth philosophy, though eagled eyed
In nature's tendencies, oft overlooks—
And having found his instrument, forgets,
Or disregards, or more presumptuous still,
Denies the power that wields it.
Forth steps the spruce philosopher, and tells
Of homogeneal and discordant springs.
And principles; of causes how they work,
By necessary laws, their sure effects—
Of action and reaction ——————
——————— Has not God
Still wrought by means since first he made the world?
And did he not of old employ his means
To drown it? What is his creation less
Than a capacious reservior of means,
Formed for his use and ready at his will?"

The denial of God's direct and special providence lies at the foundation of practical ungodliness. It removes the Diety from his own creation into remote abstraction, and with him removes his fear and his laws from the souls of men.

It makes a practical atheist of him who holds it, and is essentially *speculative* atheism too—for a God who is not ever active, in the direct control of every part of his universe—is virtually removed from the control of any. A general superintendence can no more exist without a special providence, than general relations of things can without their composing particulars; than worlds can without the atoms of which they are formed.

But this spirit of free thinking and of following nature is most truly tested by comparing it with the revelation of nature's God.

Dr. Caldwell says,

God gave to things the primitive impulse to motion—and since that every thing is the result of secondary agency.

The Bible says,

God, upholds all things by the word of his power. A man's heart deviseth his way, but the Lord directeth his steps.

Are not two sparrows sold for a farthing and not, *one* of them shall fall on the ground without your Father.—But the very hairs of your head are all numbered. See also Luke xii. 7. Matth. vi. 26—30. Amos iv. 13. Psalm lxxvi. 10.—and ciii. 19. &c &c.

Dr. Caldwell says,

God has no direct agency in "INUNDATIONS."

The Bible says,

And the Lord God said to Noah, come thou and all thy house into the ark, for I will cause it to rain upon the earth forty days and forty nights, and

and every living substance will I destroy from off the face of the earth; and the fountains of the great deep *were* broken up, and the windows of heaven were opened—and it rained forty days and forty nights, and the mountains were covered, and the waters prevailed, and all flesh died, that moved on the earth. Gensis, 7th chapter.

Dr. Caldwell says,

God has no direct agency in droughts, hurricanes, famine, pestilence, &c.

The Bible says,

Amos, 4th chapter. "I the Lord God have given you cleanness of teeth in all your cities, and want of bread in all your places.

"I have withholden rain from you when there were yet three months to harvest. I caused it to rain on one city and caused it not to rain on another city.

"I have smitten you with blasting and mildew.

"I have sent among you the pestilence after the manner of Egypt."

—

Here then it must be seen that the author of this address is at war with the word of God, as well as with sound philosophy and nature properly so called—which so far as they reach, harmonize entirely with the revelation of God.

Yet, notwithstanding these very clear announcements of God in his word, Dr. C. declares—"*that all such opinions are inculcated by a religion of* FALESHOOD *and* SUPERSITUTION; *shatter the independence of the human intellect; unfit it for bold and manly aspirings, and limit and enfeeble it in its sphere of action*"

Then, as the S. Scriptures do thus plainly reveal these opinions—the inference is irresistible, that in his judgment they inculcate a religion of falsehood and superstition, and they enfeeble and *enslave* the minds of men—But *he would be free*! Freedom then he would have from divine light, from divine law, and from the divine presence and power!—This is the freedom which fired the heart of Hume, and Voltaire, and the noble Lord of Cherbury.—It was the pursuit of this which deluged France in blood—for this Lucifer fell from heaven—and the love of such a freedom has made fallen man in every age the *slave* of sin.

In the same denunciation, he includes "*the ministry of angels,*" as may be seen by a reference to the 25th page. It seems unnecessary to dwell upon the defence of this truth, that angels, both evil and good, have a powerful agency in the universe of God. As it is a matter of pure revelation, so the appeal is to the scriptures alone. As nature is dumb upon this subject, perhaps no more was to have been expected from one of her blind devotees, than an ignorance or rejection of this doctrine. Of the existence of evil angels, we might almost seek a proof, in the spirit, and productions, which are from time to time brought to light in the world.

Their being, nature, and prospects are succinctly, though clearly revealed in Jude 6th verse—and 2 Peter ii. 4. —while their fearful agency on earth, is distinctly declared, in 1 Peter v. 8 — Zachariah iii. 1.—James iv. 7.— and Ephesians vi. 11. Of the existence, character and ministry of holy angels, the sacred volume quite as clearly informs us. A considerable part of the first chapter of the epistle to the Hebrews, is occupied in shewing the superiority of the Lord Jesus Christ to angels—and in defining their relation to his plan of redemption. There it is said, "they are all ministering spirits sent forth to minister for them who shall be heirs of salvation." We invite the Doctor's attention to Colossions i. 20. Rev. vii. 11. Angels study God's plans with intense curiosity—see Ephesians iii. 10. 1 Peter i. 12.;

but there are no sceptics in their ranks, though each one soars in higher and holier *speculations* than ever marked the philosopher's flight.

It appears then, that the Lecture before us is at open, and alarming contrariety to the word of God in most of its assumptions. Whether God, or its author, be the *wiser* or the *better* guide, let the reader determine

DODO.

[*To be continued.*]

From the National Intelligencer.

AMERICAN COLONIZATION SOCIETY.

The Ninth Annual Meeting of the American Colonization Society, was held in the Supreme Court room, at the Capitol, Monday, January 9, 1826.

Hon. HENRY CLAY, one of the Vice Presidents of the Society, took the chair.

Mr. CLAY rose and said, it was with great regret he had to communicate, that the worthy and venerable President would be unable to attend on this interesting occasion, of the annual meeting of the Society; and in consequence of his absence, he had yielded, to what he had believed to be the wishes of some of his friends, and to a sense of the duty enjoined by the Constitution of the Society, to take the chair. Every one was so well apprized of the object of the present meeting, that it would be unnecessary to occupy their time by dwelling on it; it was well known to every one, that it was to disclose the transactions of the Society during the past year—to open prospects for the future, and to derive from the past, and the contemplation of the future, new animation in stimulating them to the great objects of the enterprise which had engaged their attention.

The following Delegates were present from several of the Auxiliary Societies, appointed to attend the meeting: Governor Bell, from the State Society of New Hampshire; Col. Allen McLane, Wilmington Auxiliary Society, Delaware; Mr. Edward Kirk, Theological Seminary, at Princeton; Hon. C. F. Mercer, Auxiliary Society of Richmond and Manchester; Major Pillsborough, and Mr. G. P. Disosway, Auxiliary Society of Petersburg; Hon. Wm. S. Archer, of Virginia; Hon. Samuel Lathrop, from Hampden county, Mass.; and Hon. Wm. Smith, Greenbrier county Society, Virginia.

The Annual Report of the Board of Managers, was read to the Society by Mr. Gurley

On motion by Hon. C. F. Mercer,

Resolved, That the Report of the Board of Managers, just read, be adopted, and that it be printed under their direction.

On motion by Wm. H FITZHUGH, Esq. of Virginia, the following Preamble and Resolutions were adopted:

Whereas prejudices have been found to exist in different parts of the United States, against the American Colonization Society, growing out of an evident misconception of its real character and objects; and whereas it has sometimes been charged with the extravagant idea of being enabled to effect the purposes of its creation by means of individual charity and individual exertions only: Therefore,

Resolved, That the Society disclaims, in the most unqualified terms, the designs attributed to it, of interfering, on the one hand, with the legal rights and obligations of slavery, and on the other, of perpetuating its existence within the limints of the country.

2. *Resolved*, That its only object is, what has been at all times avowed, the removal to the Coast of Africa, with their own consent, of such people of colour within the United States, as are already free, and of such others as the humanity of individuals, and the laws of the different States, may hereafter liberate.

3. *Resolved* That the Society has, from its organization, looked to the powers and the resources of the nation, or of the several states, as alone adequate to the accomplishment of this important object.

4. *Resolved*, That the period has arrived, when the Society feels itself authorized, by the efforts it has made, to apply to the Government of the country for the aid and co-operation essential to give success to these efforts

5. *Resolved*, That a committee be appointed to prepare and present, as soon as possible, to the two Houses of Congress, memorials, praying such aid and assistance to the Society as Congress shall think proper to afford.

6. *Resolved*, That the Board of Managers of the Society, be instructed to prepare and present to the Legislature of the several States, memorials, praying the adoption of such measures as may be calculated to encourage and facilitate the emigration of the free people of colour within their respective limits.

The Committee appointed under the 5th resolution, consists of Wm. H. Fitzhugh, Esq. Gen. Mercer, Gen. Jones, F. S. Key, Esq. and Gen. Mason.

Mr. CLAY then withdrew, and Gen. MASON was called to the chair.

On motion of F. S. KEY, Esq.

Resolved, That the Society most sincerely feel the loss they have sustained by the death of ELIAS B. CALDWELL, Esq. their Corresponding Secretary; and that they highly appreciate the important services rendered by him to the Colonization cause.

On motion, by Rev. WILLIAM HAWLEY,

Resolved, That the thanks of the Society be given to Mr. ASHMUN, Colonial Agent at Liberia, for his active and useful exertions in behalf of the Colony.

On motion, by G. P. DISOSWAY, of Virginia,

Resolved, That the thanks of the Society be given to the President, and to the Board of Managers, for their services during the past year.

On motion, by GEO. W. P. CUSTIS, Esq. it was

Resolved, That the thanks of the Society be given to those Clergymen who, on the last Anniversary of our Independence advocated the cause of this society, and took up collections in its behalf; and that they be respectfully solicited to renew their exertions for the same objects on every future similar occasion.

A Committee was then appointed to nominate and recommend the officers of the Society for the ensuing year, consisting of Mr. KEY, Mr. FITZHUGH, and General JONES.

The following gentlemen were nominated by the Committee, and elected officers of the Society for the ensuing year, viz:

Hon. BUSHROD WASHINGTON, *President.*

Vice Presidents.

General LAFAYETTE,
Hon. WM. H. CRAWFORD, Georgia,
Hon. HENRY CLAY, Washington City,
&c. &c.

From the New York American.

General Foy, distinguished latterly as a member of the Chamber of Deputies, and previously as a gallant soldier, died at Paris on the 28th of November. The Journal du Commerce thus announces the event:—

"A frightful misfortune, an irreparable loss have fallen upon France.—Gen. Foy ceased to live this day at five o'clock.—We shall be dispensed from the necessity of any remarks.—Public grief is in these first moments the only homage worthy of the great citizen whom we have lost.

M. B. Constant is said to be dangerously ill.

The news from Greece is full of contradictions.—From Constantinople on the 25th Oct. it is said that the Egyptian fleet would not leave Alexandria, till assured that Lord Coch-

rane was not about sailing for the Archipelago. From Trieste, on the 5th Nov. they write that this fleet had already arrived at Suda, with 12000 infantry and 5000 cavalry on board—and then again, letters from the same place, of the 20th Nov. question whether the Egyptian fleet had sailed. One thing, however, appears certain, that the mere rumor of this fleet being out, had hushed the dissensions of the islanders, and united them in one body. In this there is hope and safety.

M. Royer Collard, professor of the faculty of medicine, of Paris, died on the 28th November.

It is said that there are in the present Congress of the United States, 200 Lawyers.

A letter from Madrid, published in the Journal des Debats, states, that the English company, who had obtained permission to search for the galleons, with their treasure, sunk off Vigo, had already succeeded, by sounding, in ascertaining the position of three of those galleons.

The Paris milliners, (of the opposition we presume,) have, by way of ridiculing the reduction of the rate of interest, by M. de Villele, from 5 to 3 per cent, reduced the rims of the fashionable hats two thirds, and nicknamed the curtailed things *three per cents!*

The Bank of France had resolved to continue its discounts at 4 per cent. notwithstanding the pressure for money.

Accounts from Lisbon to the 12th, say that an extraordinary Council of State had been convoked at Mafra, to receive the treaty with Brazil. It was supposed that the Council would advise the King to ratify it.

The King of Spain left the Escurial on the 22d of November, for Madrid. He intended, it was said, to live at Prado, immediately after the 6th of December, the anniversary of the Queen's birth-day.

Piarcy.—Joseph Perez.—Capt Langdon, of the brig Motion, arrived at New York from Laguna, furnishes the following information respecting the noted pirate Perez who has most probably, by this time received the reward due to his crimes.—"A canoe, containing five pirates, was taken in Palisada River by an expedition of 60 soldiers fitted out from Laguna and Campeachy. The boat had on board ten Indian prisoners, who were compelled to work, and was commanded by Joseph Perez, and old offender, a native of Cadiz, recently from Havana. On board of the canoe were found 12 bales of cocoa, 5 bales of dry goods, 1 pipe of wine, 5 barrels of flour, a box of jewellery and another containing specie. The pirates had been condemned at Laguna, to be shot. Another pirate canoe was cruizing on the coast containing ten men."

Nat. Gax.

About forty coloured emigrants from the State of Rhode Island, are expected to sail from Boston for Liberia on the 25th inst. On Sunday evening they assembled in Providence, and addresses were made by members of the Colonization Society, explaining the objects and plans of the Society.

Nat. Gaz.

A Taylor at Salina, N. Y. in advertising his business says "Most kinds of Country Produce taken in payment, *Cabbage* excepted." *Tren. Fed.*

MARRIED,

At Brimfield, Mass. Capt. JONES BLODGET an officer of the revolution, to Mrs. HANNAH BUGBEE: their united ages being 160 years. *Nil desperandum.*

DIED,

At Frankfort, on the 21st ult. Mrs. REBECCA DUDLEY, wife of *Jepthah Dudley, Esq.* *Argus.*

POETRY.

Selected for the Western Luminary.

A FRAGMENT
Found in a Skeleton Case.

Behold this ruin! 'Twas a skull
Once of ethereal spirit full!
This narrow cell was life's retreat;
This space was thought's mysterious seat!
What beauteous pictures fill'd this spot
What dreams of pleasure long forgot!
Nor Love, nor Joy, nor Hope, nor Fear,
Has left one trace or record here!

Beneath this mould'ring canopy,
Once shone the bright and busy eye—
But start not at the dismal void!—
If pious love that eye employ'd,
If with no lawless fire it gleam'd,
But through the dew of kindness beam'd,
That eye shall be forever bright
When stars and suns have lost their light!

Here, in this silent cavern, hung
The ready, swift, and tuneful tongue;
If Falsehood's honey it disclaimed,
And where it could not praise, was chained;
If bold in Virtue's cause it spoke,
Yet gentle concord never broke;
That tuneful tongue shall plead for thee
When death unveils eternity!

Say, did these fingers delve the mine,
Or with its envied rubies shine?
To hew the rock or wear the gem,
Can nothing now avail to them;
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that waits on wealth or fame!

Avails it whether bare or shod
These feet the path of duty trod?
If from the bower's of Joy they fled
To soothe affliction's humbled bed;
If grandeur's guilty bribe they spurned
And home to Virtue's lap returned;
These feet with angel's wings shall vie,
And tread the palace of the sky!

TO AN EARLY PRIMROSE.

BY HENRY KIRKE WHITE.

Written at the age of 13.

Mild offspring of a dark and sullen sire!
Whose modest form, so delicately fine
Was nurs'd in whirling storms
And cradled in the winds.

Thee, when young spring first question'd winter's sway,
And dar'd the sturdy blusterer to the fight,
Thee on this bank he threw
To mark his victory.

In this low vale, the promise of the year,
Serene, thou openest to the nipping gale,
Unnoticed, and alone,
Thy tender elegance.

So virtue blooms, brought forth amid the storms
Of chill adversity, in some lone walk
Of life, she rears her head
Obscure and unobserv'd;

While every bleaching breeze that on her blows,
Chastens her spotless purity of breast,
And hardens her to bear
Serene the ills of life.

EROM THE PHILADELPHIAN.

THE INCARNATION.

By W. B. TAPPAN.

Jerusalem awakes,
Her giant shadows flee;
Night's sentinel forsakes
The hills of Galilee;
And scatt'ring tints of morn have met
Above the brow of Olivet.

In ruins slept a world
Once innocent and fair;
His banner sin unfurl'd,
And death trod proudly there;
Darkness held empire, till afar,
Symbol of hope, rose Beth'lem's Star.

The angel choir that night
Brought tidings down to man;
On floods of wavy light,
Celestial music ran;
"Glory to God! Good will to earth,
Salvation by Immanuel's birth!"

Light broke on Syrian plains
To cheer a world in wo;
And there were heard the strains
That none but angels know;
That light shall shine from sun to sun,
That song through every clime shall run.

The chambers of the tomb
Yield renovating breath;
He snatch'd from these their gloom,
And victory from Death;
Now spices flow along that bed,
Now Resurrection crowns the dead.